



The Bethel Courier.

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Bethel Historical Society

115 YEARS AGO: MASONS OBSERVE GOLDEN WEDDING ANNIVERSARY

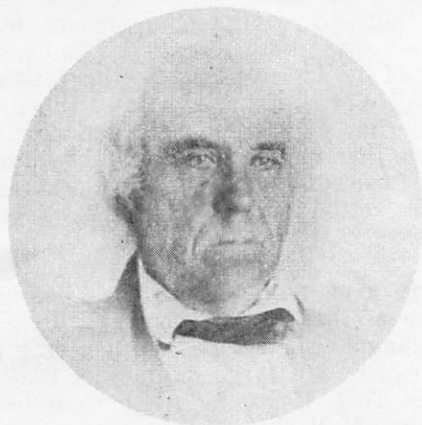
From "The Oxford Democrat," July 3, 1863
"A Golden Wedding"

The village of Bethel Hill was thrown into quite a degree of excitement on Monday, June 15, 1863 by the announcement that a Golden Wedding was to take place on that day.

Hon. Moses Mason and lady had spent fifty years of wedded life happily together, and it was

occasion were sung in a touching manner to the tune of "Lang Syne" by their adopted daughter, Mrs. Cyrene S. Twitchell, who has since suddenly called to deep affliction in the death of her husband, Mr. Daniel A. Twitchell.

Letters were now read by Miss Agnes Ayer from absent relatives, which was followed by a Diary, purporting to have been written in the year 1813, giving an account of the present bridegroom's wedding at that time, and sundry other matters pertaining to that day. Some of the company thought the



Photographs of Dr. and Mrs. Mason taken about the date of their golden wedding anniversary, June 15, 1863.



thought a necessary part of their present happiness to commemorate the event. Accordingly a large number of friends and neighbors assembled on Monday afternoon at their residence to greet them on the memorable occasion.

The company was called to order by Dr. N. T. True, when the Bridegroom and Bride were introduced. An original quartet song was sung commencing with the words:

Welcome our friends today,
To our long happy home
Like flowers fresh and gay,
Look cheerful as ye come.

The Rev. Mr. Wheelwright then addressed the wedded pair, and after very felicitously alluding to the way in which he had been invited to the wedding, he in an equally happy manner recounted the scenes through which they passed and the bridegroom's public relations with the distinguished men of the land. He had been an associate in the public councils of the nation with such men as Gen. Jackson, Henry Clay, John Quincy Adams, Daniel Webster, Silas Wright, John C. Calhoun, and many others, who have passed away, but whose history is on record. He alluded to the great changes that had taken place in his own town within fifty years, and that while our nation was convulsed with civil war, he was enjoying a peaceful home. After a prayer by Mr. Wheelwright, imploring a benediction on the happy couple, lines composed for the

paper on which the diary was written had been kept remarkably white for so long a period. This was read by Dr. True. Permission was now asked of the officiating clergyman to make fun of the happy pair, when the question was started, whether the bridegroom was a handsome young man. The bridegroom called upon Dr. Wight of Gilmantown, N. H., who positively declared that he could well remember when he was a very good looking man.

After sundry pleasant hits, the bridegroom was called upon to make some remarks. He said that he was married the 15th of June, 1813, in Newfield, Maine. There was not a carriage in town at that time, so his wife remained at home till sleighing the next winter when he brought her to Bethel and commenced housekeeping. There were but two houses in the village when he built his present house. When it was raised the Rev. Daniel Gould was present and before the broadsides were raised, he made a prayer according to the custom of that day. A half lot bounded on what is now Main Street he bought for \$1.70 cts. an acre, of which he afterwards sold 2½ acres on the street for a clock case which is still in use in this house. This he thought a handsome sum at the time, but the same land could not now be bought for several thousand dollars. He would mention one fact in the manner of dress, that his wife wore into town a bonnet made of domestic black pressed cloth. It was comfortable to the wearer. He was happy in meeting his friends

today and felt much gratified at the respect shown them.

The bridegroom and bride now suddenly disappeared, and soon after reappeared in the hat and bonnet of former years. We saw more than one lady holding on to their sides with laughter as they presented themselves, though the bonnet in some respects appeared much like those of the present day, the only material difference being a more ample extension of front in favor of former times. The Bridegroom's hat was a fraction short of a foot in height and made a most imposing appearance.

After a season of merriment in which the past and present seemed strangely mixed up, a bountiful entertainment was provided. Joy and mirth and food seemed to be well intermingled. We only heard one regret during all the interesting exercises, and that was from a maiden lady, who said that she felt badly to think there was no probability that she would have a golden wedding of her own. She felt much comforted when we informed her that there might still be a chance for her to have a silver wedding.

After the inner man was well cared for, the Bridgroom and Bride were astonished at a bursting out of music from a Brass Band in their front yard. The citizens of the place, unknown to them had started a subscription during the afternoon and telegraphed to the band at Gorham, N. H., who at once took the cars and arrived at Bethel just at the desired moment. They played fine and appropriate pieces, much to the gratification of the company. After partaking of refreshments and enjoying the company of the ladies for the time, and again, entertaining the company with their music, they retired to the balcony of the Bethel House, where they gratified the citizens of the place with their soul stirring strains. "It is possible," said a visitor, a native of Bethel, "that a Band composed of such fine looking young men can exist where nothing but woodchucks grew when I was a boy?"

The company retired highly gratified with the exercises of the Golden Wedding. There were few present who could but wish that they might enjoy such a wedding of their own. We have been present at many weddings in our day, but we never saw one where so much happiness seemed to abound as at this. The happy pair enjoy good health, live in retired and elegant ease, and the best wishes of the community rest upon them. An interesting fact is worthy of note, that out of a party at their first wedding, fifty years ago, consisting of twenty-six persons nine were present at the golden wedding.

IN MEMORIAM

Elsie Waldron, died May 9, 1978.

Mrs. Waldron, who was a member since the Society's founding in 1966, served on the Special Projects Committee and as a guide in the Moses Mason House Museum.

NEW LIFE MEMBER

The newest life member of the Society is F. Edward Hanscom, Jr., of South Portland. Mr. Hanscom, a retired engineer and Bethel native, is the son of Frank E. Hanscom, longtime principal of Gould Academy.

THE LAST OF THE PEQUAKETS: MOLLOCKET

Written for the Maine Historical Society by N.

T. True, M.D.—Oxford Democrat, Jan. 2, 1863

The Pequakets were a powerful tribe on the Saco River. The Lovewell Fight at Fryeburg, in 1725, broke them up, after which most of them removed to Canada and united with other fragmentary tribes to form that of the St. Francois. Still, there were few individuals who returned after the settlement of that town and resided there and on the Androscoggin river.

Mollocket was so well known to all the early settlers from Lake Champlain to the Kennebec river that it seems an essential part of the history of this portion of the country to give a sketch of her life, so far as possible from the scanty materials before us.

According to her own account, she was born on a point of land on the Saco river below the Falls, where now is Saco village. It appears, however, that she spent her earliest years at Fryeburg, and she was wont to say that she could remember when the pine trees on the plains of Fryeburg were not taller than herself.

Rev. S. R. Hall of Brownington, Vermont, in a letter to the writer says, that he has heard Mollocket give an account of the Lovewell fight at his father's house in Guildhall, Vermont, several times, when he was a child, and that she remembered it distinctly.

It is probable that she went to Canada with her tribe after the Lovewell fight. She was generally known among the settlers at Bethel as a St. Francis Indian. It appears that she came back to Fryeburg soon after the settlement of that town in 1763. Here she became acquainted with Sabattis, possibly the same Indian of that name whom Col. Rogers brought from Canada when a boy at the time he attacked and destroyed a large number of the St. Francis tribe in 1759. If so, he must have been much younger than Mollocket.

By Sabattis she had three children. They lived much of the time in the family of Mr. James Swan of that town. Sabattis spent most of his time in hunting and would bring home the lip of a Moose as a special delicacy to his master Swan. Mollocket at length refused to live with him on account of his intemperate habits and quarrelsome disposition, and after Mr. Swan removed to Bethel about the year 1779, Mollocket accompanied his family. It does not appear that Sabattis entirely left her, for he occasionally visited Bethel. His last visit recorded was in 1800. As there are so many conflicting accounts of her age, we give the opinions of those who were personally acquainted with her, simply adding that the internal evidence to our own mind is, that she was not so old as she is generally represented to have been.

The following notice of Mollocket I have taken from the History of Missisco Valley, by Samuel Sumner, M.A., with an introductory notice of Orleans County, Vermont, Rev. S. R. Hall: 1860. Published under the auspices of the Orleans County Historical Society.

"Several families moved into Troy and Potton in 1799, and in the winter of 1799 and 1800, a small party of Indians, of whom the chief man, was Capt. Susup jointed the colonists, built their camps on the the river, and wintered near them. These Indians were represented as being in a starving condition,

PRESIDENT'S COLUMN

Upon my return from India, I am pleased to learn that such a full program has been scheduled for the 1978 season. In addition to the regular hours at the Moses Mason House Museum, there will be a special exhibit in the meeting room, a film and lecture series, plus a commemoration of the Broad Street Historic District. I hope that many of you will participate in what promises to be a fulfilling two months.

Have a fine summer,
John J. Willard, Jr.

which probably arose from the moose and deer being destroyed by the settlers. Their principal employment was making baskets, birch bark cups and pails, and other Indian trinkets. They left in the spring and never returned. They appeared to be the most numerous party and resided the longest time of any Indians who ever visited the valley since the commencement of the settlement.

"One of these Indians, a woman named Molly Orcutt, exercised her skill in a more dignified profession, and her introduction to the whites was rather curious."

Here follows an account of a drunken frolic among the whites in which one of them had his hand severely bruised. The narrator then proceeds:

"Molly Orcutt was known as an Indian doctress, and then resided some miles off, over the Lake. She was sent for, and came and built her camp near by, and undertook the case and the hand was restored. Her medicine was an application of warm milk punch. Molly's fame as a doctress was not raised. The dysentery broke out that winter violently among children, and Molly's services were again solicited, and she again undertook the work of mercy, and again she succeeded. But in this case Molly maintained all the reserve and taciturnity of her race, she retained the nature of her prescription to herself, she prepared the nostrum in her own camp, and brought it in a coffee pot to her patients, and refused to divulge the ingredients of her prescription to any one; but chance and gratitude drove it from her.

"In the March following as Mr. Josiah Elkins and wife were returning from Peacham they met Molly at Arnold's Mills in Derby; she was on her way across the wilderness to the Connecticut River, where she had a daughter married to a white man. Mr. Elkins inquired into her means prosecuting so long a journey through the forests and snows of winter, and found she was scantily supplied with provisions, having nothing but a little bread. With his wonted generosity, Mr. Elkins immediately cut a slice of pork of 5 or 6 pounds weight out of the barrel he was carrying home and gave it to her. My informant remarks she never saw a more grateful creature than Molly was on receiving this gift. 'Now you have been so good to me,' she exclaimed, 'I will tell you how I cured the folks this winter of the dysentery,' and told her receipt. It was nothing more or less than decoction of the inner bark of the spruce."

This closes the sketch of Molloket. We have to remark that she must have been to Canada on one of her visits as she had lived in Bethel and Andover several years previous to this time.

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3 EDITOR'S CORNER

The article on World War I and Bethel in the last issue of the "Courier" prompted a good deal of interest. Several individuals volunteered information and anecdotes; others offered photographs, documents and artifacts for the Society's collections. The response has been excellent and the Society is grateful for the fine additions to its growing collections.

CONSTITUTION REVISED

At the monthly meeting of the Society held May 4, the Constitution and By-Laws of the Society, which had been revised previously by a committee consisting of Donald Eddy, Helen Morton and Donald Bennett, were presented to the membership and approved. Both documents had not been reviewed since their adoption in 1971 and it was felt that both needed some revision in order to make them more relevant to the changed conditions of a growing Society. One of the most important changes was the creation of the position of Director of the Bethel Historical Society which was made necessary by the growth of the Society since the founding of the museum in 1974. On May 8, 1978 the Trustees met and appointed Stanley R. Howe as Director. He will continue to act as Curator of the Dr. Moses Mason Museum as well. Below is the revised text of the Constitution and By-laws as adopted May 4, 1978:

THE BETHEL HISTORICAL SOCIETY

CONSTITUTION

(As Amended May, 1978)

ARTICLE I: Name

The name of this association shall be "The Bethel Historical Society."

ARTICLE II: Purpose and Function

This Society is organized as a non-profit corporation for the purpose of preserving and making available to interested persons any and all historical and other material that shall be deemed valuable and worthy of preservation, in an effort to perpetuate for this and future generations the events, customs, and traditions of local history, past, present and future, and to make possible the diffusion of such knowledge.

ARTICLE III: Membership and Dues

Section 1. Any person who is interested in the work to which this organization is dedicated and who wishes to become a member thereof may be admitted to membership upon payment of the annual dues.

Section 2. The annual dues of the Society shall be such an amount as the Society shall determine, payable on or after the Annual Meeting.

Section 3. Those attending the first meeting of the Society shall be considered charter members.

Section 4. Honorary members may be elected by the Board of Trustees, and such members need pay no dues.

ARTICLE IV: Officers and Their Election

Section 1. (a) The officers of this Society shall be President, Vice President, Secretary and Treasurer.

(b) The officers shall be elected each year at the Annual Meeting.

(c) The officers shall assume their official duties at the close of the Annual Meeting.

(d) No officer shall be elected to the same office for more than three consecutive years.

Section 2. Trustees: The authority for the governance of this Society shall be vested in a Board consisting of the above officers plus three Trustees, each elected for a three-year term. Vacancies on the Board of Trustees shall be filled by the Society at subsequent annual meetings in such a manner that one Trustee will be replaced each year. If in the course of events, the Society should neglect, or for any reason fail to elect Trustees annually, or if a vacancy should occur between annual meetings, the Board of Trustees shall meet in executive session and shall fill all vacancies in its membership until the next Annual Meeting. Immediately after the election of the Trustees at the Annual Meeting, the Board of Trustees shall meet and organize by the election of a Chairman and Vice-Chairman. The elected Secretary of the Society shall also serve as Clerk of the Board of Trustees. The Board shall appoint a Director of the Society and may, as needed, make further appointments, such as Curator, Assistant Curator, Librarian, janitor, etc. The Board of Trustees shall meet at the call of the Chairman, whenever such meeting shall be considered necessary, provided each Trustee shall have received prior notice of such meeting. A minimum of three meetings per year shall be required. The Board of Trustees shall be expected to execute the wishes of the Society, as expressed in formal votes at its meetings, but the decision of the Board shall be final.

Section 3. (a) There shall be a nominating committee consisting of three members, one of whom shall be selected by the Board of Trustees from its body, and two elected by the membership at a regular meeting at least one month prior to the Annual Meeting.

(b) The nominating committee shall select one nominee for each office to be filled.

ARTICLE V: Dissolution

Upon dissolution or termination of the Society, either intentionally, voluntarily, involuntarily through inactivity, or for any other reason, all assets of The Bethel Historical Society shall be donated outright to any organization or organizations, preferably located within the State of Maine, formed for the same or similar purpose as The Bethel Historical Society, which is exempt under Section 501(c) (3) of the Internal Revenue Code, and not to any private corporation, individual, organization or shareholder not so organized.

ARTICLE VI: By-Laws

The Society may adopt whatever by-laws it considers necessary for the execution of this Constitution.

ARTICLE VII: Amendments

The Constitution and By-Laws may be amended at any meeting of the Society by a two-thirds vote of the members present, provided written notice of such action has been given two weeks in advance.

THE BETHEL HISTORICAL SOCIETY BY-LAWS

(As Amended May, 1978)

ARTICLE I: Duties of Officers and Appointees

Section 1. The President shall preside at all meetings of the Society, select such committees deemed necessary, and approve all expenditures.

Section 2. In the absence of the President, the

4 Vice President shall perform all duties of the President.

Section 3. The Secretary shall record minutes of all meetings and handle correspondence under the direction of the President.

Section 4. The Treasurer shall receive, collect and pay out all monies; keep a record of all monies received and expended; give a written report to the Society at the Annual Meeting.

Section 5. The Director of the Society shall be responsible for the general management of the affairs of its museum, archives and office; act as the coordinator of exhibits and committees; serve in public and educational capacities on the Society's behalf; direct the work of the Curator and other employees; oversee the proper maintenance and protection of all Society property.

Section 6. The Curator shall be responsible under the supervision of the Director for the acquisition, accessioning, cataloging, display, care and preservation of all collections of The Bethel Historical Society.

ARTICLE II: Meetings

The Annual Meeting of this Society shall be held in the month of September of each year on a day fixed by the Board of Trustees, and other meetings may be called at any time by the President. At the Annual Meeting the Society shall elect officers, fill all vacancies on the Board of Trustees and receive committee reports. It shall be deemed consistent with the purpose and function of this organization that meetings be held at convenient intervals for the presentation of programs and pageants of historical importance, to which the public may be invited upon such terms as may be decided by the Board of Trustees of the Society. As any regularly called meeting of the Society, reports of officers and committees may be received and all matters of business pertinent to the welfare of the Society be transacted. Five members of the Society shall constitute a quorum for the transaction of business at any meeting of the Society.

BOOK REVIEW

Waterford, Maine 1875-1976. Published by the Waterford Historical Society, 1977.

The appearance of Waterford's second century history marks the culmination of a decade of work by citizens of the town and members of the Waterford Historical Society, which authorized the publication five years ago under the editorial guidance of Rev. Bertram F. Wentworth. The book carries on from the first "History" covering the period 1775-1875 of this Oxford County town, which, like Fryeburg, was an important way station for the later settlement of more northerly townships.

To one who has collected Oxford County and some of the better New England town histories, the obvious benefit of this book is its timely appearance during Waterford's two hundredth anniversary of settlement. However, though it accurately reflects certain historical developments of the town, the book is less successful in relating these to state and national issues of the past century. Perhaps the main reason for this lies in the methods used to assemble the material. Town histories are commonly written in one of two ways: as an undertaking by an individual, or by a book committee, with

one person on the committee providing continuity and coordination of efforts. This book is a combination of both and as one ponders over the text, he or she wonders exactly "who is writing what."

Throughout the volume, hundreds of photographs (perhaps too many) depict the interplay of people, forces and events in Waterford's past. Highlighted are the eras of agriculture, of prosperous summer camps and spacious seasonal hotels, of active community clubs, of rugged lumbering and mill operations—all part of the fabric of rural Maine towns. This reviewer, whose ancestors, the Hamlins, Stones, and Morses, were in Waterford by the 1790's, would have been satisfied with fewer late twentieth century views of poultry farms, the Portland Pipeline, and the Bicentennial celebration for more emphasis on Waterford's natural beauty and its unique and varied architectural heritage. Furthermore, the distinction of having a local carding mill painstakingly dismantled and restored at Sturbridge, Massachusetts seems to have been lost in an altogether unrecognizable photo.

As was the case with many town histories produced during the Bicentennial year, the Waterford volume is full of interesting local facts and vignettes. Broken down into chapters of business, culture, religion, etc., the book abounds with accounts of life during the last century. And, as expected, much space is devoted to prominent citizens — Charles Farrar Browne (Artemus Ward), Cyrus Hamlin, Rev. John A. Douglass, and of more recent memory, Dr. R. E. Hubbard, Sen. Harold S. Pike, Flora Abbott and Charlotte M. Fillebrown, to mention but a few. Unfortunately, this preoccupation with certain local residents may, at times, overcome the general reader and thus detract from a full understanding of Waterford's place in history. On this point, the study differs from the first "History," which being broadly based, carried themes more successfully throughout the narrative. Thus the earlier work is a necessary, though difficult to find, companion to this second volume. As a result, the new history's greatest audience will undoubtedly be with Waterford residents and those especially familiar with the town.

Randall H. Bennett

Published semi-annually by the Bethel Historical Society, Stanley R. Howe, Editor. Please address all inquiries and suggestions to Editor, Bethel Historical Society Newsletter, Box 12, Bethel, Maine 04217.

MUSEUM NEEDS:

The following list is published in case anyone has any items that they are willing to donate to the Dr. Moses Mason House Museum. All of them should be of the period before 1866, preferably before 1850, and qualify as a tax deductible donation. Items especially needed include: candle holders, andirons, side chairs, mirrors, paintings, dishes, chests of drawers. Direct all inquiries to P. O. Box 12, Bethel, Maine 04217 or call (207) 824-2908.

SOCIETY TO PUBLISH HISTORICAL CALENDAR

A twelve page calendar featuring a different black and white historical photograph each month from Bethel's past is now being published and will be available this summer for 1979. The price will

5 be approximately four dollars postpaid and should be a great gift idea for anyone with Bethel connections or who appreciates a quality product. For details write the Society at P. O. Box 12, Bethel, Maine 04217 or call (207) 824-2908.



Visitors to Middle Intervale Church (1816) during Homecoming, 1971.

Can Bethel's oldest standing church be saved?

MOLLOCKET—continued from Page 3

Rev. Mr. Hall, a resident at one time of Rumford, Me., but for many years of Vermont, adds a note for the foregoing.

"Among my earliest recollections of events was the arrival of Molly at Guildhall on the Connecticut River, soon after the event before mentioned. She was almost famished as well she might be, after such a journey; for if her statements are reliable she was more than 100 years old. She informed my father that her husband fell in Lovewell's war and that she then had several grandchildren. Lovewell's war terminated in 1725. If Molly was then only 40 years old, she must have been born as early as 1685. If so she was 115 years old, when she went from Derby to Guildhall in 1800, and might have been 120 or 125. But she lived 17 years after this period. I have no doubt she was nearly 140 years old, at the time of her death. She was certainly very familiar with the events of Lovewell's fight and the war next preceding. I saw and conversed with her frequently, from 1812 to 1816 and have no doubt that she was born earlier than 1685, and that her statements were generally to be credited."

We think there must have been some mistake in regard to her extreme age as described by Mr. Hall, for she had a daughter residing with her in Bethel as late as 1785 who was comparatively a young woman.

We have received the following information respecting Mollockett from Mr. John Y. Duston, of Milan, N. H., whose father Ezekiel Duston lived in what is now Hanover, Me., on the farm now occupied by Adam Willis, Esq. He was in the war of 1812 and died in the army.

"Mollockett had a camp near my father's in Hanover for several years, say about the year 1810. She kept her things in a chamber at his house. She was thought much of by the family, and when my father was weaned, she carried him off to Rumford and was gone three weeks.

She said that she was born on a point of land below Saco Village. She said that she was fifteen years old when the English attacked the St. Francis tribe which evidently was in 1759 when Col.

Rogers made his expedition in that year. She saved herself by hiding in the bushes. (This accords better with our own views of her age than any other.)

She had a son in Canada by the name of Sasup who was a prominent chief there. (This was probably the Capt. Sasup spoken of by Mr. Hall of Vermont.)

"She went to Canada every year or two to visit her friends and would kiss our family very affectionately on her return first on one ear then on the other."

For several years after the settlement of Bethel, she spent much of her time in hunting in that vicinity in which she was very successful. She would go into the woods, shoot a moose, and then come out to the settlement for assistance to bring in her game, of which only the most valuable portions were saved. So abundant were ducks at this time, that she shot and saved feathers sufficient to make a good bed for her friend, Mrs. Swan.

Some times she would range off to the lakes and ponds thirty or forty miles distant, build a camp, and solitarily hunt in quest of game. One of her camps was a short distance south of the outlet of Umbagog Lake, where a large smooth rock projects into the lake. This is now called Moll's Rock, also Moll's Carry, a passage from the lake to the Magalloway River. Her name is also perpetuated by a mountain in the eastern part of Oxford County.

Indians frequently visited Bethel during her residence there, from the Pequakets in Fryeburg, and the St. Francis tribe in Canada. Some of the older inhabitants of Bethel still remember her when she had a camp on the north side of the river near Mr. Curatia Bartlett's, which she had well covered and lined with bark, far better than is usually the case with the Indians, and where she had her bed and slept, but took her meals with some white family in the neighborhood.

She had a daughter, Molly Sasup, previous to her acquaintance with Sabattis, who lived with her in Bethel, attended school with the whites and spoke the English language fluently. She possessed a vigorous frame, and engaged in sports with the boys for whom she was frequently more than a match. A circumstance is still remembered, when she and her antagonist clinched and in the contest, both rolled down the steep bank of the river together. Molly Sasup had a child named Molly Peol, (Mary Paul) by Capt. Swanson an old Pequaket Indian of revolutionary memory, who was anxious to marry her, and repeatedly came to Bethel for that purpose, but her mother opposed the match. Subsequently she was married to a Penobscot Indian, Peol Susup, who quarrelled with her and left her. Willey, in his *Incidents of White Mountain History*, thinks that he is the one who was tried at Castine for a murder which he had committed at Bangor in 1816. It would be interesting to know if Mollyockett's posterity still continue among the Penobscots. Mollyockett was very much modified at her daughter's conduct, and felt that her own character, as well as that of her daughter was destroyed.

Like most of the Indians, Mollockett was fond of rum. When provided with a glass in any of the families which she visited, she would become very loquacious and entertain her company with stories and amusing anecdotes. Beer emptyings was a favorite beverage, of which she would drink a pint with

6 the greatest relish. Her shrewdness was well shown on a visit at the Hon. Moses Mason's in Bethel. She asked for some rum. The Doctor knowing her weakness in this respect, poured out a half glass, being an allowance much smaller than usual, and told her this was all he had for her. "J-e-s-t enough," was her quick reply, as she devined the Doctor's motive.

She was well skilled in roots and herbs. As game grew scarce and she was advanced in years, she spent most of the latter portion of her life in going from place to place, and giving advice to the sick. A poultice for a sore, or a decoction of bark, roots and herbs, made by her, was supposed by many to possess extraordinary virtues.

She often boasted of her noble descent, and would descant upon the bravery of her father and grandfather who, she said, were prominent chiefs in their tribe, and who had passed through all the exciting scenes of warfare between the French and English during the 17th and 18th centuries.

Mrs. Martha Rowe of Gilead now living at the advanced age of 90, A.D. 1861, and who knew Mollockett as early as the year 1779, describes her as a pretty, genteel squaw. She possessed a large frame and features, and walked remarkably erect even in old age. When allusion was made to this latter trait, she would quaintly though not very aptly reply, "We read, straight is the gate." She wore a pointed cap, but in other respects dressed in Indian style.

Her skill is perpetuated in a box made by her from birch bark and which has been recently presented to the Maine Historical Society by Mrs. John Kimball of Bethel. Mrs. Kimball was a favorite of hers when a child, and accompanied her in short excursions for blueberries.

She was easily offended. She made her appearance one Monday morning with a pailful of blueberries at the house of her friend, the wife of Rev. Eliphaz Chapman of Bethel. Mrs. C. on emptying the pail found them very fresh, and told her that she picked them on Sunday. "Certainly," said Molly. "But you did wrong," was the reproof. Mollyockett took offence and left abruptly, and did not make her appearance for several weeks, when, one day she came into the house at dinner time. Mrs. Chapman made arrangements for her at the table, but she refused to eat. "Choke me," said she, "I was right in picking the blueberries on Sunday, it was so pleasant, and I was so happy that the Great Spirit had provided them for me." At this answer, Mrs. Chapman felt more than half condemned for reproving her as she did. Who could possibly judge this child of nature by the same law that would condemn those more enlightened?

Mollockett sympathized with the Methodists and professed to become a convert to Christianity. She was wont to call spiritual friends, "drefful clever folks." Occasionally she spoke in their meetings, but could not divest herself of the idea that she ought to make confession to the priest, and went to Canada several times for this purpose.

Her name represents the Indian pronunciation of Mary Agatha, and indicates that she received her baptism in her infancy by a Roman Catholic Priest. In many tribes the latter r was represented by l, which with the board sound of a caused her name to be represented in the Indian language

by the letters Mali Agat, which the English shortened to Mollockett. We might remark here that Sasup is only the Indian for Joseph, and Sabattis for John Baptist. As the Indians never sold this part of the country to the whites, she always maintained the original claim of her people to the land, whenever any sales were effected on the Androscoggin, and considered herself as one of the proprietors of the town.

The following letter is from Silvanus Poor, Esq., of Andover, Me., which militates against the popular opinion expressed in this vicinity by aged people that Mollockett was a Mohawk. The internal evidence in regard to her history seems to be entirely against such a supposition. I transcribe Mr. Poor's letter which in other respects is very valuable.

Andover, Jan. 12, 1861

Dr. N. T. True: Dear Sir: "Mollockett was living in this town, East Andover, at the forks of the river with old Phillip's (an Indian) family, when Mr. Ezekiel Merrill moved here with his family in April 1788. (Mr. M. was the first settler in town.) She was probably about 60 years at that time, for she was a great grandmother, and the granddaughter was supposed to 18 or 20 years old. Molly Susup was her daughter's name, and Abba-quas-quaw, the granddaughter's.

"Mollockett came here from Fryeburg, and it is said by the oldest people in this town that she came from the Mohawk tribe. She was now too old for the chase, but spent much of her time about the lakes and ponds in this vicinity. She also used to bring in, and dry moose meat that was killed by the other Indians in the spring of the year. Moose was very plenty here when the town was first settled.

"She spent about half of her time here when she was not trapping, and the remainder in Bethel and vicinity, making baskets, moccasins, wampam, &c. She was industrious and peaceable, and was formerly quite handsome for an Indian, and had a large supply of bracelets, jewelry, &c., but most of it was given away or disposed of before her death.

"Tradition says that she formerly had quite a sum of money and that it was buried in a tea kettle on a small hill in the vicinity of White Cap, now called Farmer's Hill in this town, by the side

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of a large stone with a cross on it, and that there were guides to the large stone on smaller ones from a certain point in the Ellis River in the shape of an Indian arrow with barb and quiver. Much time was spent looking for it, but the trouble was to find the starting point. Several years ago a Mr. F—— discovered the picture of an Indian's arrow on a stone in the woods. He stated the fact to an old gentleman who remembered the tradition. Search was immediately made, and the large stone marked with a cross was found. On digging about it they discovered that excavations had been made there before. It was Saturday and night came on before the money was found, and the secret leaked out. The party who had made the discovery went on Monday morning and reached the spot just in season to see two men depart with something like a kettle hanging upon a pole, and borne on their shoulders, who had been digging on the Sabbath and found the prize.

"But to return to our subject. She was a Doctress of considerable note, and was with Mrs. Merrill as midwife when the first English child was born in town. In her old age, and not having any husband, and her daughter having got married and gone to Canada, she was dependent on the Indians in the vicinity in part for her support, of which she received no small share from Natalluck, the lone Indian, who lived about the lakes at the head of the Androscoggin River.

"In the spring of 1816 she was living at Natalluck Point on the Alleumuntehagog Lake with Natalluck and wife, and was out of health and had been so for a long time, and had almost lost her eyesight. She was assisted from there to this place (Andover) by the Indians, and was supported here in part by charity from the whites while the other Indians remained with her but they soon said, 'We must go and hunt, or you will have to give to us all.' They left her in May in a small camp on the Intervale near the Merrill Bridge so called, destitute and alone. The town authorities then took charge of her and placed under the care of Capt. Thomas Bragg where she remained until her death which took place Aug. 2, 1816, at the advanced age of 90 years as was supposed. There was a large collection of people at the funeral and a sermon was

Join the Bethel Historical Society dedicated to preserving and interpreting the local past

Membership in the Society entitles you to:

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| (1) free admission to the museum | |
| (2) special discounts at museum store | (4) special library and archival privileges |
| (3) preferred rate for meeting room rental | (5) semi-annual newsletter |

To the Membership Committee: I am interested in becoming a member of the Society.

(Please Print)

Name

Address

.....
Signature

Please check appropriate category and send your remittance to: Box 12, Bethel, Maine 04217

.....Sustaining \$2.50 (Individual)
.....Contributing \$10.00
.....Patron \$25.00
.....Student (under 18 years) \$1.00

.....Life over 55 years \$50.00 single
.....Life over 55 years \$75.00 couple
.....Life under 55 years \$100.00 single
.....Life under 55 years \$150.00 couple

preached at the funeral by the Rev. John Strickland. She was interred in the graveyard, and a stone is laid to mark the spot.

"When taken in charge by the Selectmen, she was not willing to be carried into a house to be nursed. She said she wanted to die in a camp, where she could smell cedar. So, Mr. Bragg made a small camp for her close to his house. When moved into it, she said 'This is the place for poor Indian.' Everything was done that could be to make her comfortable. She manifested the utmost gratitude for the care shown her. She would say, 'I ought to be thankful only for a little water.'

"She was very patient in the latter part of her life, and during her last sickness. When asked if she was prepared to die, she said, 'Me guess so. Me hear people read Bible, 'Straight is the gate,' and me try to walk very straight for good many years.'

"She was a pious Indian, and joined the Methodist class, but not the Church.

"After her death what little jewelry she had with her was sold at auction for about twenty dollars, some of which remains in our family at the present time. The proceeds of the sales were applied to pay the bills for her last sickness."

Silvanus Poor

Such are some of the facts we have sifted out from the many stories we have heard of this woman, fifteen years past. That she possessed more than ordinary ability among those of her sex and people is evident. She gained the respect and even the love of whites at a time of life too when the mere mention of an Indian was wont to kindle up in the breasts of white men anything by pleasing emotions. If it be thought that we have made trivial circumstances matters of historical record, our only apology is, that to the historian nothing is too trivial not to find a value after the lapse of a century. It is with these feelings that we have so patiently collected the fragmentary history of the Last of the Pequakets in Maine.

The Moses Mason Museum officially opened for the season on Saturday, July 1. The hours are each afternoon from one to four except Monday, Tours of the Dr. Moses Mason House and a special exhibit in the meeting room will be featured.

Bethel Historical Society
Box 12
Bethel, Maine 04217

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WIGHT WINS DR. MOSES MASON AWARD

Scott Wight, a senior at Telstar Regional High School and the son of Mr. and Mrs. F. Owen Wight of Newry, is the first winner of the Dr. Moses Mason Award for his essay on local history based on primary sources, "The 1936 Flood: What Happened in Newry." Wight, an outstanding student at Telstar, will enter Bowdoin College in the fall. The award consisting of a savings bond, and a handsome certificate was presented at the school's annual awards ceremony.

SOCIETY SPONSORING JULY FILM SERIES

During the month of July the Society in cooperation with the Bethel Public Library is sponsoring a film series on Maine each Wednesday afternoon at four in the meeting room of the Dr. Moses Mason House. The schedule is as follows: July 6, "The First Mainers"; July 13, "The Melting Pot"; July 20, "The Out of Stater"; July 27, "The Retiree". The films are free and open to anyone interested.

BROAD STREET ON NATIONAL REGISTER

On December 28, 1977 Broad Street Historic District was officially placed on the National Register of Historic Places by the U. S. Department of Interior which administers this program. An official commemoration of this honor which recognizes the importance of the area as part of the nation's cultural heritage will be observed Saturday, July 29. This district, which includes all of Broad Street and those structures facing the Bethel Common, represents a diversity of architectural styles and traditions.

SOCIETY TO HOLD AUGUST LECTURE SERIES

A lecture series will be held each Wednesday afternoon at four in the meeting room of the Dr. Moses Mason House during the month of August. The schedule is as follows: August 2, John B. Head, "Origins of the Postage Stamp and Local Postal History"; August 9, Randall H. Bennett, "Ketchum: A Historical Investigation"; August 16, Starr Seguin, "Advertising Tin"; August 23, Elmira Doyen, "Dolls as Collectibles"; August 30, E. M. Quinn, "Highlights of Grand Trunk Railroad History". Refreshments will be served and anyone interested is cordially invited to attend this free series.